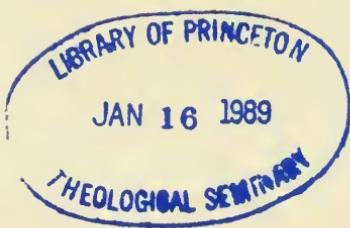




High Street
Presbyterian
Church
Newark, New Jersey
1849-1899

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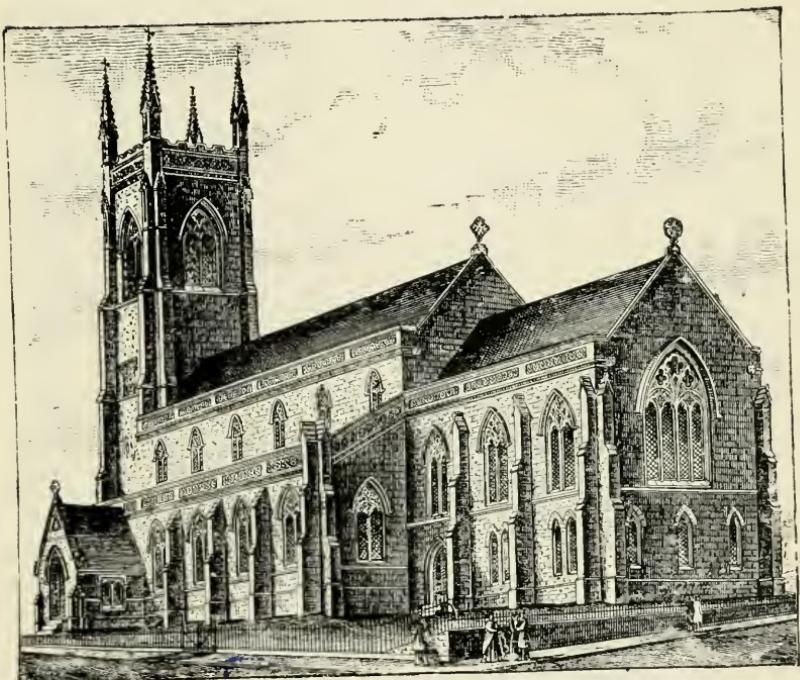
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Newark, N.J.
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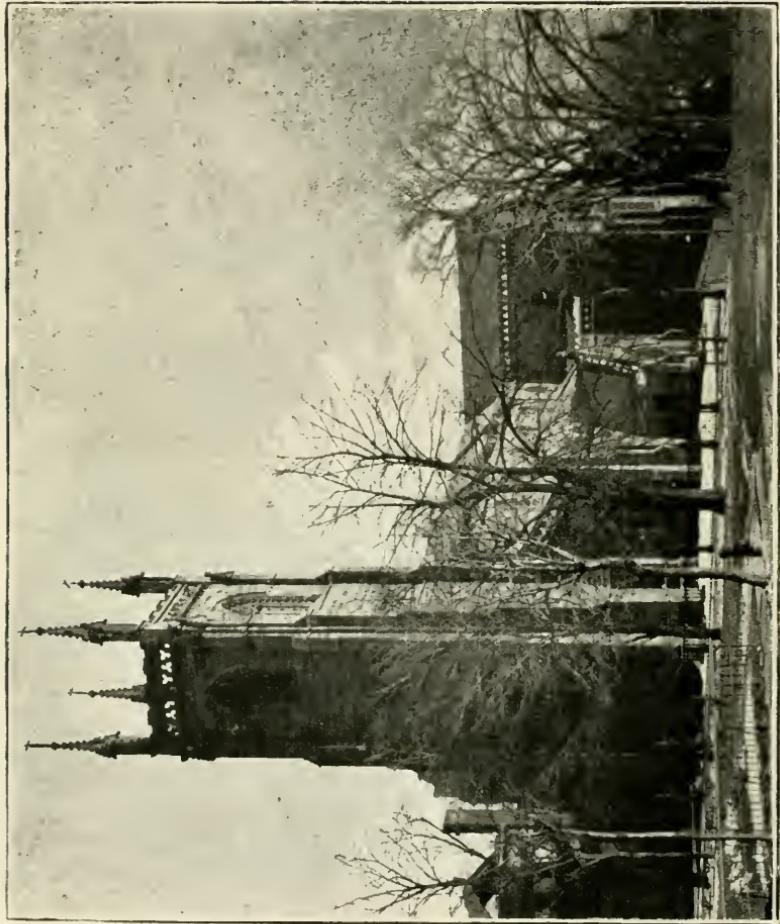
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The Fiftieth Anniversary
of the
High St. Presbyterian Church
of Newark, N. J.



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HIGH STREET PRESBYTERIAN CHURCH.

Historical Discourse

Delivered November 12, 1899

IN CELEBRATION OF THE FIFTIETH ANNIVERSARY OF THE ORGANIZATION OF THE HIGH ST. PRESBYTERIAN CHURCH OF NEWARK, N. J.

By the Pastor,
Rev. Lewis Lampman, D. D.



Ps. 126:3—“The Lord hath done great things for us; whereof we are glad.”



IT IS my purpose to give you this morning as far as I can the history of the High street church. That history is covered almost entirely by three pastorates, that of D. W. Poor, D. D., J. H. McIlvaine, D. D., and your present pastor. A review of these pastorates will cover all the essential historical facts.

There is some preliminary history that ought to be set down in order to the full story. That history has been delightfully given both by Dr. Poor and Elder Wm. Rankin. I shall quote freely from both without further credit. Also in the sessional record there is a summary of this early history by, I think, Mr. J. B. Pinneo, and that I shall copy.

may 8. 1842
school
organized
In the summer 1842 two ladies, Mrs. Martha C. Dickerson and Miss Nancy Hunter, moved by the sight of the neglected and untaught children that swarmed in the neighborhood of High and Mercer streets, resolved to open a Sunday School. The success of the school at first was small. A few children were, however, gathered together and taught in rooms furnished by the generosity of private families. This effort continued for two summers, and notwithstanding the disadvantages of an intermittent school and no suitable building, the work progressed. In the summer of 1843 Mr. Wm. S. Ketchum kindly offered the school

the use of the second story in his shop, and he himself came in as a teacher. Mr. James B. Pinneo was chosen superintendent. The number of scholars now in attendance was about twenty-five, and these were formed in five or six classes.

"On the approach of winter such was the success attending the enterprise that it was deemed advisable to continue the school through the season. For this accordingly arrangements were at once made."

In 1847 the school had grown until it had overflowed in the room below. It was determined then to provide better accommodations. On May 29, 1848, a lot was purchased on Mercer street for \$250.00, and a chapel large enough to seat 225 persons was erected at an additional cost of \$1,392.51. "The property was deeded to three trustees, Messrs. Wm. Rankin, John Taylor and John R. Davison, to be held for religious and educational purposes solely. It was dedicated November 25, 1848, Rev. H. N. Brinsmade preaching the sermon from Luke 9:13, 'Give ye them to eat.'" "To it belongs the honor of being the first distinctively mission chapel erected in Newark, if we except the Bethel for canal boatmen. Thus far it was a union enterprise. Though led by Presbyterians, it enjoyed also the active support of both the (Dutch) Reformed and Methodist denominations."

In the same year the Rev. Enos A. Osborne, "the father and grandfather of our Osbornes," was engaged for three months, and subsequently for nine months longer, to conduct preaching services in the afternoon and evening. Through his labors a small audience was stately assembled.

On the 2d Sabbath of May, 1849, Rev. D. W. Poor being in the city on a visit, was invited by Mr. Osborne to preach in the evening, "which he did to the great delight of all present." At once this Sabbath School of which Mr. Pinneo was superintendent resolved to secure the services of Mr. Poor as missionary. A call was extended to him and accepted by him, and on the 15th of June, 1849, he began his labors on a salary of \$700.

"His labors were soon followed by most happy results. So encouraging was the aspect of the congregation gathered in the course of the summer and such the indications of Providence that measures were soon taken for the formation of a church." "After the observance of a day of fasting and prayer a call was

made for the names of those who were ready to unite in a church organization."

The following individuals (38 in all) responded:

MR. AARON COE,	MRS. LOUISA T. DAVIS,
MRS. JULIA COE,	MR. JNO. R. DAVISON,
MR. JOSEPH D. COE,	MR. JOSIAH F. DAVISON,
MISS ABBY W. COE,	MR. E. D. S. GOODVEAR,
MRS. CATHARINE COE,	MRS. SARAH C. GOODYEAR,
MR. JOSHUA M. BEACH,	MRS. PHEBE ANN GOBLE,
MR. AARON DAVIS,	MR. GEO. W. HOWELL,
MRS. SARAH DAVIS,	MRS. SARAH M. HALL,
MR. JAS. T. DAVIS.	MR. WM. S. KETCHUM,
MR. ROBT. MCKENZIE,	MRS. NANCY L. KETCHUM,
MRS. JANET MCKENZIE,	MRS. ELIZABETH LEE,
MR. CHAS. T. PIERSON,	MISS LOUISA OSBORNE,
MRS. HARRIET PIERSON,	MISS HENRIETTA OSBORNE,
MRS. CAROLINE B. PENNINGTON,	MRS. MARY JUDD,
MR. JAMES B. PINNEO,	MISS M. C. YOUNG,
MRS. ELIZA L. PINNEO,	MRS. SARAH G. WARD ROWLEY,
MRS. EMILY R. TAYLOR,	MRS. SARAH H. NEWKIRK,
MISS EMILY SANFORD,	JNO. B. NEWMAN,
SARAH M. CORWITH,	REBECCA NEWMAN.

Of all these names all but three or four have passed to join the church above. One only, Mrs. Aaron Coe, lingers yet among us in membership to bless those who revere and love her. She is here to-day, and we invoke upon her the blessings of the God she has so long loved and served.

"On the 16th of September, 1849, the High Street Presbyterian Church was organized. The service was held in the evening in the Third Presbyterian Church. The chief addresses of the occasion were delivered by Rev. Dr. J. B. Condit. Rev. Dr. H. N. Brinsmade and Rev. Mr. Poor. The particular duty of putting the constitutional questions and thus forming the church was devolved on Dr. Brinsmade, who had not only taken deep interest in the new church from the beginning, but had also effectually furthered it by his counsel, and by the free surrender of some of his most valued members to aid in its formation. Mr. James B. Pinneo and Mr. Jno. R. Davison were elected and installed elders."

"On the 15th of October, 1849, the congregation was organized by law, under the name of the 'High Street Presbyterian Church,' and elected the following trustees: Wm. Pennington, Aaron Coe, R. McKenzie, Chas. Taylor, C. T. Pierson, Wm. S. Ketcham and Jno. R. Weeks. Gov. Wm. Pennington was chosen president of the board."

In the same month, October, 1849, Rev. D. W. Poor received a call to become the pastor of the newly organized church at a salary of \$800. He accepted the call, and was duly installed in the First Presbyterian Church November 7, 1849.

The following account of the installation, taken from the *Daily Advertiser* of November 8, 1849, will be of interest: "The installation of the Rev. Daniel W. Poor as pastor of High Street Church in this city, took place Wednesday evening in the First Presbyterian Church, in the presence of a full audience. Rev. Dr. Eddy, of the Park Church, made the opening prayer and proposed the constitutional questions, and the installation sermon was preached by the Rev. Mr. Prentiss, of New Bedford, from 1 Cor., 19:20, an able discourse, occupying more than an hour in the delivery."

"The venerable Dr. Poor, father of the pastor-elect and for many years a faithful missionary at Ceylon, delivered an impressive charge to his son, and the Rev. Dr. Brinsmade of the Third Church, the charge to the people; when the exercises were concluded by a prayer by Rev. Mr. Rogers, of Fair Haven, and the benediction by the younger Mr. Poor."

This closes the preliminary history. I hope you have not grown weary with the citation of familiar facts. They seemed to be necessary to complete the story.

From now on we shall deal with an organized church, whose history naturally divides itself into three parts, the pastorate of Dr. Poor, the pastorate of Dr. McIlvaine, and the present pastorate.

I.

THE PASTORATE OF REV. D. W. POOR, D. D.

Dr. Poor began his labors in an outlying and destitute part of the city. Elder Rankin recalls this remark of the father of Dr. Poor at the installation service: "I have prayed, my dear son," he said, "that you might become a foreign missionary and come to my help in work among the heathen. But now in my great disappointment I am comforted in the fact that you are here to labor as a home missionary in that destitute part of the city." "Such at the time were regarded the moral and religious wants of High street

and all the region west of it. The streets were ungraded and unlighted, the sidewalks unpaved, and many of the school children unable to speak the English tongue or understand what their teachers said to them."

This condition needs to be realized in order to a fair estimate of the work of Dr. Poor.

But in spite of the sparsely settled district and a limited constituency, the church grew and grew rapidly from the first. The chapel on Mercer street—still there



D. W. POOR, D. D.

and now the German Baptist Church—soon was inadequate to the demands of the congregation.

Dr. Poor modestly says: "The fruits of past labors and prayers soon began to show themselves. At the first communion season seven persons joined the church by profession. Important families also added their strength to the congregation. At Sabbath worship the chapel was steadily filled, and such were the prospects of success that in the following spring a lot

was purchased on the corner of Court and High streets and ground broken for the foundation of a new church."

Something of the spirit of that early company can be gathered from the statistics as to the membership of the church when it faced the problem of a new church building.

In 1850, May 1st, the lot was purchased at the corner of High and Court streets at a cost of \$3,993.80, and on September 3 of the same year the plans of this present church had been adopted and the corner stone was laid.

The congregation that was facing an expenditure of nearly \$45,000 was represented at this time by a membership of but 63 persons. The figures speak volumes for their consecration and courage.

On December 14, 1850, the lecture room was finished and occupied, and on May 18, 1852, the church in which we worship to-day was finished and dedicated. The original cost of the land, building and furnishing was \$43,252.01. The membership at the time of the dedication of the church was between 85 and 90. The officers of the church at this date were: D. W. Poor, pastor; elders, James B. Pinneo, Jno. R. Davison, Samuel Baldwin and Geo. B. Sears. There were no deacons, the first election for deacons taking place in 1854 and their installation in 1855.

The clerk of the session was Mr. Geo. B. Sears, and the sessional records are written in his bold, firm hand for twenty-five years. The Board of Trustees was composed of Wm. Pennington, president; Aaron Coe, R. McKenzie, Chas. Taylor, C. T. Pierson, Wm. S. Ketcham, Jno. R. Weeks.

I have taken pains to give the names of the men who were brave enough to face the responsibilities of fifty years ago. When I look at the limited membership and foot up the cost I am amazed at their courage, and when I see their courage justified I am amazed at their consecration.

There was one man who furnished his full share of both money and inspiration. This church never can forget him, both on account of his gifts and his graces. No tablet was needed to keep his memory green. The church is his memorial. To-day men speak with tenderness and affection of that beloved elder whose voice was music, and whose life was the Gospel of Jesus. Like his pastor, James B. Pinneo, the elder, has also left his impress on this people.

I only wish I could give you the names of the elect women who in that time of effort and self-denial more than bore their part. But it is the rule of our order to let them do the work while we absorb the honor. They tread the grapes and we drink the wine.

At the dedicatory services of the church "the Rev. G. L. Prentiss preached the sermon and the Rev. Dr. J. F. Stearns offered the consecrating prayer."

For the next five years there was little to mark this pastorate save that for the two years following the completion of the church there was a marked increase in the number added to the church, and that on November 17, 1854, two deacons, Myron S. Goodman and Elfameo M. Noyes were elected. They were installed January 3, 1855, thus for the first time completing the official organization of the church.

In 1857 the church, absorbed in its pastor, delightedly following his leadership, was suddenly confronted with a peril on which they had not counted.

In August of that year, Dr. Poor was offered a professorship in Latin in Amherst College. A meeting of the Session and Trustees was at once called, and the following preamble and resolutions were unanimously adopted:

WHEREAS, We have heard with deep regret from our pastor, the Rev. Dr. Poor, that he has recently been tendered by the Trustees of Amherst College a professorship in Latin; and whereas, in our opinion that post might be efficiently filled by a classical teacher, without calling a highly useful minister of the gospel from the head of a church; and moreover as his people are united in him:

Resolved, that in our opinion there is no sufficient reason why our pastor should leave his present position; and that we believe a separation at this time would materially affect the prospects of our infant church.

That shock to the congregation seems to have produced a wonderful effect. For two years preceding there had been a comparatively slow development in the life of the church. At least the number of additions to the membership for 1855-6-7 were way below the normal.

But the next year was the memorable year in the pastorate of Dr. Poor. It is impossible to go over the record of additions for 1858 without a wave of emotion. Name after name appears that has mixed with the later history of this church and made its honor and strength.

Gov. Pennington in the maturity of his strength and at the flood tide of his civic honors was swept by this

irresistible movement into the church; and with him 93 others. Such names as Rockwood, Ricord, Meeker, Pierson, Coe, Northrup, Fields, Sears, Sullivan, Tinker, Weeks, Mills and Simonton occur again and again in the later history of this church, and always in connection with some act of loyalty and devotion to the Kingdom of God.

The year 1858 was the Pentecostal year of Dr. Poor's pastorate. Eighteen hundred and fifty-four and 1864 were memorable years, but 1858 was the year of grace.

In the midst of that great revival, in order to meet the new demands upon the church, two new elders, Charles B. Northrup and William Pennington were elected, and three new deacons, James J. Dickerson, John B. Pudney and Dennis Sullivan. The election took place July 3, and they were publicly installed July 15, 1858.

The year 1862 is marked in the record in two very different ways. First, it is distinguished as the low water year in the number of additions to the church, only four having joined during the year by letter and three on confession of their faith. But, second, the year is memorable through the induction of men into office who have shaped if they have not made this church's later history. And most of them remain, thank God, to lead and inspire this church of Christ, that not only wholly trusts them but loves them. On October 2, 1862, James J. Dickerson, Samuel A. Farrand and Charles G. Rockwood were elected elders and John R. Weeks and John L. Meeker were elected deacons.

From that time on to 1869 nothing memorable transpired, save in 1864 there was another outpouring of the Spirit, and a goodly number of additions on confession of faith and a further addition of two deacons to the official board, John W. Taylor and Henry F. Osborne; and that in 1868 this church started in the wilderness as a missionary station, found itself strong enough to give \$900 to the Roseville Presbyterian Church toward the erection of their church building.

We have reached the end. The pastoral relation has lasted for twenty years, but the time of separation has come.

A call has come from way across the continent to Dr. Poor. The church at Oakland, Cal., needs him—imperatively demands that he come and make known, by word and life, the grace of Christ. On July 12,

1869, a meeting of the congregation was called, and on August 4 the pastoral relation was dissolved. August 8, 1869, Dr. Poor performed his last official act as pastor of the High Street Presbyterian Church in celebrating the Lord's Supper.

Among the other things of record with reference to this closing of the first pastorate, two resolutions are noticeable:

Resolved, That we are on this day as united and happy under his ministry as at any time in the past, and that we feel a deep sense of bereavement at the prospect of separation.

Resolved, That so far as this congregation is concerned, we know of no reason why he should leave; and we are convinced that the city of Newark will also suffer severe loss; that men of like enterprise and public spirit are very rare and are very much needed in the difficult and responsible work now pressing upon the churches of our denomination in this city.

And this was after a pastorate of twenty years.

In making an analysis of this pastorate, the first thing that struck me was its spiritual character. The meetings of the session were very largely prayer meetings, and over the whole twenty years there is a spiritual atmosphere. There is no great revival in the pastorate, but every year there is a steady increase in the communion; and in 1858 there was a prolonged Pentecostal day, in which sixty-one persons openly confessed for the first time their faith in Jesus.

The next thing that impresses me is the family interest and affection of this church. I have been told by one who was very near to him that Governor William Pennington came to the Tuesday evening prayer meeting on the eve of his departure for Washington, where he was to play a great part in one of the most eventful dramas of American history. When the meeting opened, there seemed to be but one thought in the minds and hearts of those assembled there, and prayer after prayer was offered that this brother might be guided and sustained in his most trying duties. Governor Pennington was greatly affected by it all, and said afterward that he had a feeling that he was going surrounded and protected by the prayers of this church of God.

And when he died, and when others died who had been closely identified with the life of the church, the record tells a story not of a formal separation between the living and the dead, but of pain and tears, as of a

household bereft. They were never forgotten. Love ruled the life, and Dr. Poor was largely the inspiration of it all. William Rankin said the word that describes him, and that ought to be engraved on his memorial, viz: "He was the best loved man in Newark;" and it can be safely added, "And he deserved it all;" for it was his affection for all that begat this universal affection for him.

This is the summary of his pastorate:

Gross additions of Dr. Poor's pastorate of over twenty years, 1849 to 1869.....	489
Received by letter.....	251
Received on confession.....	238
Average annual accession.....	24½
Actual membership at the close of his pastorate.....	280
The amount of money invested in the church plant raised in his pastorate.....	\$43,444 71

II.

THE PASTORATE OF DR. J. H. McILVAINE.

From August 8, 1869, to February 14, 1870, the church was without a pastor. On the 14th day of February the name of J. H. McIlvaine was presented at a congregational meeting. He came with a splendid reputation, both for learning and piety. He had been an eminently successful pastor in a large city, and was at the date of the meeting a professor in Princeton University. He was unanimously elected pastor of the High street church; but while Dr. McIlvaine was elected pastor in February, he did not really begin his work until July of that same year. He was installed July 7, 1870. At that service Dr. Craven presided and preached the sermon, Dr. Fewsmith offered prayer, Dr. J. F. Stearns delivered the charge to the pastor, and Dr. Findlay gave the charge to the people.

In looking over the records of the pastorate of Dr. Poor, I was impressed by the absence of machinery. There were efficient workers, ready and willing to respond to the call of duty, but there was little or no organization. The pastor was the head, and the people responded to his call, or caught his spirit and imitated his labors. But the pastorate of Dr. McIlvaine is distinguished by the most elaborate organization. The work was not only fully done, but it was wisely done. It was effective during his long pastorate, and it survives to-day. We are working practically unchanged the scheme that was elaborated by Dr. McIlvaine.

On June 14, before he was installed, Dr. McIlvaine presented to the session the following recommendations, which were adopted, viz.: That standing committees be elected annually to work in connection with the boards of the church. 1. A Committee on Church and Mission Sunday schools. 2. A Committee on Missionary Operations in the Church District. 3. A Committee on Missionary Intelligence. 4. A Committee on Benevolent Contributions. 5. A Committee on Music. 6. A Committee on Attention to Strangers. 7. A Committee on Social relations.



J. H. McILVAINE, D. D.

It was also resolved that the congregation should hold quarterly meetings on the evenings of the first Sundays in October, January, April and July to hear reports from these committees, in which shall be rendered an account of all moneys expended by them.

The church, fully equipped and completely organized, began most auspiciously its new career. It reached its highest point under Dr. McIlvaine in 1876. In that year thirty-six were added to the church, the largest num-

ber in any single year of his pastorate. And yet, at one or two points even in this period, there were evidences of a coming struggle, in which pastor and people would need all their wisdom and courage.

The first memorable thing in the pastorate after the thorough organization of the work of the church, was the increase of the official boards; indeed, that increase was in accordance with Dr. McIlvaine's plan, viz., to find a place and work for every available member of the church.

On October 10, 1871, after a day of fasting and prayer, Dr. Laban Dennis and Mr. John L. Meeker were chosen elders, and James Yereance, John F. Huntsman, Adelbert B. Twichell were chosen deacons

In 1872 the church undertook the building of a parsonage; at least, the ladies of the church undertook it, and in spite of the fact that this young church had built a most costly house of worship and paid for it, and in spite of the fact that the dreadful panic of 1873 was paralyzing business and sweeping away fortunes before they had completed the construction of the house, they finished it and presented it to the church. The lot cost them \$6,250 17, and the building on it \$14,414.54. The total cost was \$20,994 71, and before the end of Dr. McIlvaine's pastorate it was all paid for, save an indebtedness of \$3,550.

I said that the successful period of this pastorate was from the beginning to the year 1876. But I added that here and there, even in this period, were signs of a coming struggle. Here is one of those signs to which I referred. On November 30, 1874, at a meeting of the session, it was resolved to call at an early date a meeting of the session, deacons and trustees of the church and congregation to confer with regard to "the expediency of dispensing with the Sunday evening preaching service and concentrating our efforts upon the Sabbath-school in the afternoon and on the young people's prayer meeting in the evening."

That question of the Sunday evening service grew in emphasis as time went on. It evidently made sore the hearts of both pastor and people.

Again, on December 29, 1874, there was a further addition to the official equipment of the church. On that date William Rankin, John W. Taylor and Samuel L. Pinneo were elected elders, and James A. Coe, William N. Barringer, Eli Dennis, William H. Winans and Thomas J. Stead were elected deacons; and these

elders and deacons were publicly ordained and installed January 17, 1875.

On October 13, 1875, the church took the step of officially withdrawing from the Baldwin Street School. The session recognizes the importance of that work, but it is at the worst stage of the panic, and the church is unable to meet the necessary expenses of this out-lying work; and there is another reason. The feeling is evidently growing in the minds of the session that it will be necessary to concentrate all energies and resources to carry on successfully the work of the church. At least, the following year witnessed renewed activity in the church, and a splendid result—twenty one made confession of their faith in Christ for the first time and fifteen united with the church by letter.

From this time on there is a marked change in the records. It is evident that the old buoyant and hopeful life is under a cloud. The men are as brave as ever; they face every condition and are ready to work and fight, if need be, to win their battles; but there is a clear recognition that there is a struggle awaiting both pastor and people, in which they will need all of their resources. Age and sickness and death are impairing the strong staff, and the people are troubled by the silence of voices that had for years been to them what the bugle call is to a soldier.

On November 17, 1877, the church met with an irreparable loss in the death of George B. Sears. For twenty-five years he had been an elder, and during all that time he had been clerk of the session. From August, 1852, to June 3, 1877, all of the sessional records are in his strong, bold hand.

What his brethren in the session thought of this eminently wise and good man, can be partly gathered by this minute offered by Elder Rankin and spread, by vote of the session, on its records:

For as much as it has pleased God to remove by death our beloved brother, George B. Sears, who, for twenty-five years, was a member of this session, and during the whole period its faithful clerk, as our minutes affectingly testify, we, his surviving brethren of the session, hereby place on record our sense of the great loss the church has sustained and our sorrow in this bereavement, while bowing to the divine will, and our gratitude for the length and eminent usefulness of his service in the eldership, and for the faith manifested in his exemplary life and peaceful death.

The sorrow of the people who knew him and loved him has not been recorded; it has lasted through the

years. I have heard his name spoken often since I have been pastor here, and always with reverence and affection. It was a great loss to Dr. McIlvaine and the church when he died.

The ten years that follow are uneventful years; they all mark the continuance of a struggle with a gradual loss, instead of a gain. I am as confident, as though I had been in it, that they were weary years—years of heartache to the pastor and to the people who loved the church.

The year 1882 was marked by two interesting episodes; first, Elder William Rankin, on October 10, was made chairman of the Committee on Music; and, second, on November 14, Mr. A. B. Twichell was elected elder. He was publicly ordained and installed November 26, 1882.

On January 30, 1883, a movement was made to merge the young people's meeting with evening church service. It is the same old problem that confronted them way back in '74.

Again, at the close of the same year, December, 10, 1883, it was resolved by the session to hold a meeting for Bible study Sunday evenings at half past seven, to be led by the pastor.

Again, on September 28, 1885, Elders Twichell, Farrand and Dickerson were appointed a Committee on Sabbath Evening Service. It is evident that the Bible study did not mend the situation.

On January 11, 1887, Elder James B. Pinneo died.

On the sessional records, in the middle of the page, the sole writing on the page, is this record:

Died, Lord's Day, at 8 A. M., January 9th, 1887,

JAMES BEZA PINNEO,

Born April 14, 1806.

Elder in High Street Presbyterian Church, Newark, from its organization.

At the morning service on the day he died this resolution was adopted by the congregation:

The congregation of the High Street Presbyterian Church, assembled for worship on this Lord's day morning, having just learned, with profound sorrow, of the death at 8 o'clock this morning, of James B. Pinneo, senior elder of this church, of which, more than any other man, he was the founder and builder, hereby express our common sympathy with the bereaved family in their and our affliction, and our rejoicing, together with them, that he who has just passed away from us has found an abundant entrance into the joy of the Lord.

It is not my province to enter into any details of the life or character of Mr. Pinneo. I am simply and briefly giving the history of the church. What the church thought of him, and what the church suffered in his death, may be best expressed in this record, which I find in the minutes of the session:

"We, the members of this session, desire to put on record our feeling of the greatest sorrow and loss that has befallen us as the session and as members of the High Street Presbyterian Church.

"Mr. Pinneo was the first, and for a time the only elder of the church, which was organized mainly through his influence. He contributed more than any one else to the cost of the building, and for many years he was its principal support. In all our association we have been accustomed to look up to him as our head, and it is impossible to express the reverence with which we have always regarded him. In his fidelity in all his church duties, in the public assembly, the prayer meeting and in visiting the members of the church, he has been our model and exemplar. His addresses, public prayers, character and life have ever been a moulding influence upon the spirituality of the church, which we hope and believe will never pass away. We regard our loss as simply immeasurable."

A volume would not add anything to this tribute. It could simply enlarge it. It is wonderful how both his spirit and life had power to pervade this church. Two men that have been in it—three men—Dr. Poor, James Beza Pinneo and George B. Sears—were enough to endow it with a spiritual inheritance and make it rich. And thank God the spiritual succession in the eldership remains unbroken to-day.

I do not know what the direct effect of the death of Mr. Pinneo had upon Dr. McIlvaine, but I have the impression that he regarded his loss as irreparable, and the burden without this wise counselor and friend as too heavy to be borne.

At any rate, soon after March 28, 1887, he asked the session to unite with him in a request to dissolve the pastoral relation. On April 5 the request of the pastor was presented to the congregational meeting, and that meeting, after passing resolutions of respect and affection, granted the petition. On April 6, 1887, the pastoral relation was dissolved by Presbytery, the dissolution to take place June 30th. On June 26th the pastor preached his farewell sermon.

In estimating this pastorate there are some things to be taken into consideration.

First—There had been almost from the start in the preceding pastorate a tremendous pressure put upon the courage and resources of the people. The early

life was a life of youth and fervor, and it was inevitable that there should come a reaction.

Dr. McIlvaine began his work when this feeling of lassitude or weariness, due to over-exertion, was beginning to pervade the church. The old quick response that had characterized the earlier years was wanting, and extra power was required to move the church at its accustomed pace.

(2) A second matter of importance is that the panic of 1873 came in, deranging business and sweeping away fortunes and curtailing the resources of churches as well as of individuals just after he began his work. That panic lasted for five years before there was any recovery, and the effects of it undoubtedly made Dr. McIlvaine's work more difficult all through his pastorate.

(3.) And, third, the increasing age and feebleness and at last death of some of the strongest men in the church.

But in spite of all the difficulties he has left his mark upon this people and splendid spiritual and material legacies. It was an education to listen to this profound scholar and a delight to note the graces of his literature. And the people are never weary of speaking of his prayers in public service and his addresses at the Tuesday evening meetings.

And his splendid organizing power is shown in that we to-day are working with little or no change the scheme which he drew up and perfected.

Here is a brief summary of his pastorate:

FROM JULY, 1870, TO JULY, 1887, SEVENTEEN YEARS.

(1) Gross additions 17 years' pastorate	- - - -	341
(2) Received by letter	- - - - -	124
(3) Received on confession	- - - - -	217
(4) Average yearly accessions	- - - -	20 1-17
(5) Actual membership at the close of his pastorate	-	225
(6) Actual addition to the permanent plant about	-	\$17,444 71



LEWIS LAMPMAN D. D.

III.

THE PRESENT PASTORATE.

After an interregnum lasting from July 1, 1887, to November 18, 1888, sixteen months, the third and present pastor of this church began his ministry. That interregnum was made memorable by the helpfulness and unvarying kindness of Dr. Edward Rankin and by the loss of another of that singularly gifted and spiritually minded session that gathered about Dr. Poor. This loss was in the removal September 26, 1887, of Elder Dickerson to Roseville. He too had

been an elder in this church for twenty-five years, and on the death of Mr. George B. Sears had been made clerk of the session. His going was a double misfortune, and his brethren have both expressed their affection for him and their regret at his loss in their records.

On October 9, 1888, the committee appointed to nominate a pastor recommended the Rev. Lewis Lampman, pastor of the Presbyterian Church at Jamaica, L. I. On their recommendation he was unanimously elected. November 18 he preached in the church for the first time, and on November 22 he was installed. Rev. F. C. Ottman, Moderator of Presbytery, presided; Rev. Edward Rankin, D. D., read the Scriptures; Rev. W. F. Junkin, D. D., of Montclair, preached the sermon; Rev. D. R. Fraser, D. D., delivered the charge to the pastor, and Rev. D. W. Poor, D. D., to the people; Rev. James T. Dennis, D. D., offered the installation prayer.

On August 13, 1889, a letter was received from Mrs. Phebe A. Goble offering to give \$10,000 towards the erection of a new Sunday-school building. To the sum of \$10,000 she afterwards added \$1,500, making in all a gift of \$11,500. Her request that the church co-operate with her and raise the additional sum needed was at once complied with. Plans were adopted, estimates made, and in a few days \$15,000 were subscribed, with the promise of more, and the work was begun October 20, 1890. Wm. Rankin, after a most eloquent address, laid the corner stone, and on September 28, 1891, the building was completed and dedicated.

The building and furnishing cost \$36,973.83. Mrs. Goble must be ranked with Mr. Pinneo in benefactions to this church. The year 1893 must be classed also among our very happy years. First, in the announcement by Mrs. Crowell, treasurer of the Parsonage Association, that the debt was paid and the house was free; and, second, in a splendid accession of godly men and women from the Central Presbyterian Church.

On February 13, 1894, a meeting was called to fill up the Session, now greatly depleted by death and removals. At that date James A. Coe, William B. Dod, Charles Holzhauer and H. F. Osborne were elected elders, and John R. Weeks, Charles D. Williams and Charles H. Wharton were elected deacons, and on March 18 they were ordained and installed.

When one of the members of this church and my loyal friend, Mr. George B. Jenkinson, some years ago was on the steamer about to start across the sea in search of new strength, he called me aside and gave me the promise of a thousand dollars toward a new organ, proffering the money when needed. We did not think it prudent then, so soon after building the Sunday-school building, to try and raise the sum needed. And before we were ready the one who had made the offer, almost without warning, when those who loved him needed him greatly, started on a journey beyond the "bourne of time."

But the son, whom he loved and trusted, has fulfilled both the letter and spirit of the bequest, and the people have done the rest, and a new and beautiful organ has been put in the place of the old.

Two other items and I will close this record. In 1897 both of the former pastors of this church heard the call of the Pilot and crossed the bar. Dr. McIlvaine died at Princeton January 30, 1897, and on October 11 of the same year Dr. Poor died at his daughter's house in this city. The funeral service was held in the church he built and in the presence of the people he always dearly loved.

I do not propose to review this pastorate. It has not yet closed, and if it had I would not be the proper person to make the review. It is enough to say to-day that thus far we have lived together in harmony and in affection. We have had our joys when our harvests were large, and when, as in the case of our Sunday-school, we laid the top stone with rejoicing.

And we have had our sorrows. I can see faces of men and women to-day, old and young, through tears, faces that always smiled at me as they gave me greeting, faces that I learned to love and can never forget.

Among the first to hear the call was Mrs. Goble, loyal and loving to the last, and among the last was a Pinneo, bearing the same name as the much loved elder of years ago, and marked with kindred qualities of soul. To recall the names of those who are gone is to recall the sadness of farewell.

But while I have no right to speak of my ministry to-day, I have the right to speak of yours, and I know to-day of my own knowledge why Dr. Poor so dearly loved you all. And whatever other days may bring, the past is secure. For eleven years I have lived among

my friends, and life has been made easier and sweeter by your unswerving loyalty and love.

The summary of the present pastorate is as follows:

L. L. FROM NOV. 18, 1888, TO NOV. 12, 1899,
11 YEARS.

(1) Gross additions to membership 11 years' pastorate	-	436
(2) Received by letter	- - - - -	217
(3) Received on confession	- - - - -	219
(4) Average yearly accessions	- - - - -	39.63
(5) Actual membership on the basis of the estimates of Drs. Poor and McIlvaine	- - - - -	459
Permanent net additions to the church plant during this pastorate	- - - - -	\$39,273.83

My brothers, this closes in the merest outline the history of fifty years for this church. What it has wrought in transformed lives, in developed grace, in hopes kindled and in joys realized no one but the dear God knows. Pray that its next fifty years may be as full of sweetness and grace as the past, and work for the answer to your prayers.



INTERIOR OF CHURCH.

Meeting for Reminiscences.



ON Thursday evening a meeting was held for reminiscences. MR. JAMES A. COE, presided. Addresses were delivered by C. G. ROCKWOOD, J. L. MEEKER, WM. RANKIN, DR. LABAN DENNIS, HENRY F. OSBORNE, CHAS. E. WEEKS and SENATOR KETCHAM.



C. G. Rockwood Spoke as follows:



N EXPLANATION of Dr. Poor's resignation of the pastorate it should be appreciated that he never would have left the church if his health had promised continued ability to do the work. While on vacation among friends in Massachusetts he was taken dangerously sick of typhoid fever. His sickness was long and his recovery slow. He was away a year, and on his return he was evidently unable to resume his duties, and a further leave of absence of six months was given him. During his eighteen months of absence from duty Dr. James S. Dennis, then a recent licentiate, ministered to the church most acceptably. At the end of the year and a half Dr. Poor again took up his work, but his strength, and especially his nervous strength, was so impaired as to cause fear that he would break down, and then the failure of health would probably be permanent. Just then the call from California came by telegraph and required a reply by telegraph. It was urged on him by telegraph from his friend Dr. Scudder, then recently settled in San Francisco. It was unexpected, and, of course, he was very much in the dark. In view of his uncertain health here and the prospect that the stimulating climate of California would tone up his nervous system, he consulted with the church and it was determined that he should accept. The expectation of benefit to his health was realized, and he did many years of good work afterwards.

In the origin of the church, and especially in the building of the church, Mr. J. B. Pinneo was the head and front of the movement and gave his personal direction and oversight to the work, and in doing so met with an accident which laid him up, with much suffering, for a long while. At the beginning it was supposed that our field was clear, but immediately the South Park Church was started taking from us much of the territory from which High street had hoped to draw both men and money. Mr. Pinneo's views were broad and liberal, and he did not think it wise to build a small plain building, such as our few members

could pay for, but thought that the church should be ample in size and ornamental, so as to be permanently attractive to the more wealthy class of residents around us. This would require large gifts from himself. He saw that gifts out of income could not accomplish the work, but sacrifice of capital would be required. He gave more than half the cost of the church. When the building was done subscribers took pews for the amount of their subscriptions. Mr Pinneo took what was left after others had selected, and so owned fully half of the pews. It was agreed that in letting his pews he should not be compelled to adhere to the trustees' schedule of pew rents, but might encourage people to come in who could not pay full rents. As the pews were largely unlet, persons who could pay little might still be seated in prominent pews under Mr. Pinneo's arrangement. This plan was followed, but it did not work well, making dissatisfaction in the minds of those who found themselves paying more than others sitting in as good pews. Mr. Pinneo felt anxious for the future, lest after his death a majority of the pews might fall into unknown hands who might work against the interests of the church. He therefore proposed to sell the pews to the trustees for \$5,000 (or \$6,000), to be paid in a mortgage; the pews being worth four or five times that amount, and that arrangement was carried out.

The struggle to support the church, financially, has always been a hard one. Dr. McIlvaine called it "heroic." The competition with the low pew rents of the "funded churches"—the First and Third—was very trying, as many of the residents on the hill belonged to those churches, where they got church privileges for \$12 or \$14 pew rent, without any extra calls for subscriptions, as against from \$100 to \$200 and continued calls in our church.

To show the feeling towards new church enterprises, I was asked, when I came here, why I made such a mistake as to go to High street, with the remark, "They will bleed you to death." The church always wound up the year with a deficit, which was usually made up by a few before the meeting adjourned. But there came a time when deaths and removals took from us many of our most liberal and able men, and our deficits were too large to make up, and it seemed for a few years as if the struggle must be given up. In one quite memorable meeting one member—Mr. John R. Weeks, as I remember it, but others say Mr. George B. Sears—said, "Who is there here who, if \$5 from him would save the church, would not give it, whatever the sacrifice? We can no longer depend on a few large subscriptions. The *littles* must save the church, or it must go under. We have about 200 members; \$5 from each would make \$1,000, which is about the amount of our annual deficit." The idea awakened and interested all. A committee was at once appointed, who raised a subscription of about \$1,200, to be put in the plate weekly, for which the plate was passed a second time, when we had benevolent collections. No one knew who had subscribed but the committee, and no account was kept of payments; it was left between the giver and his Lord. At the end of the year the payment fell short of the subscription about \$16, which shortage was fully accounted for by deaths or removals. But we were rejoiced with the hope that we had found the remedy for our trouble, and we for several years met fully our expenses by that expedient. The first annual meeting after its trial was a joyful one. We had a balance in the treasury of about \$25, and no one could remember that a balance

on the right side had ever been reported before. There have been several crises in our finances, when debt, accumulated by shortages or from some unexpected necessary outlay, has been cleared off. In one instance, soon after my coming, the debt was removed by aid from the members of other churches, obtained through the pastors of those churches.

The Sunday-school, when I came here, was a small, quiet, earnest school of about 100 scholars—children of the church—held in the upper room of the old chapel building. Much earnest, intelligent teaching was done by a corps of Christian men and women and the children were brought into church membership, almost without exception. It outgrew the room and had to be removed into the body of the church. Large classes in long pews, seated behind the teachers' back and taught by looking over his shoulder, were managed with great difficulty, especially as a mission element began to come in. The teacher spoke to one end of the class, while the other end of the class was, to say the least, uninterested; when the teacher reached the other end the scholars at the first end lost interest. Dr. McIlvaine had had an experience in a large church, built up out of a large Sunday-school. The material for a large school was in the streets of our neighborhood, and the doctor thought that would be the key to success for our church, but a new school building must first be provided. Such a building seemed essential to our progress—almost essential to the continued existence of the church.

The church also needed a parsonage. Dr. Poor had occupied a house built for him by the elder Mr. Rankin. During the vacancy of the pulpit that house had been otherwise occupied and no suitable house near the church cou'd be found, and the ladies of the church earnestly desired to build a parsonage. "Sociables" were held at the houses of the different members which were well attended by all, and were very helpful in all the work of the church as well as in bringing together and uniting the members. At one of those sociables, held at Mrs. Pennington's house, the pastor and a few gentlemen drew aside into the library and discussed the Sunday School building and determined that the time had come to build, and then arranged to start the movement. As we left the library I happened to leave the room first and saw Mrs. Pennington coming toward me from the parlor. She approached me and said, "Mr. Rockwood, what do you suppose we ladies have been doing? We have formed a Ladies' Parsonage Association and we are going to build a parsonage." We gentlemen were struck dumb and not a word, I think, was said by any one of what we had decided to do. Nothing could be said. We could not antagonize the ladies. The two things could not be undertaken together. The parsonage was built at a cost of \$22,000, instead of \$15,000, as expected. The ladies agreed to pay \$1,000 a year, which they did do with utmost promptness, raising the amount by all the devices known to church ladies. The last few years the payments were less, so that about twenty-five years were required to complete that work—and, the *Sunday School waited*.

The *prayer meetings* were always well attended and most interesting and profitable. Dr. Poor, at the beginning, put the meetings entirely in charge of the elders. His motto was that the pastor shoul'l do nothing that he could induce the elders to do. The plan has worked well, relieving the pastor and educating the elders. The arrangement was especially valuable during vacancy

of the pulpit, when the meetings, not having depended on the pastor, did not lose their efficiency when most needed to hold the church together. I came here during the revival of 1858, when over the whole country so many were brought into the church, apparently as a result of the financial disasters of 1857. The spirit of the meetings was most spiritual. At that time often we would have more than 20 men able and willing to take part.

The church has always been united and cordial in feeling. Our Sunday hand shakings testify to the fact. I think it is traceable to the genial spirit of Dr. Poor. Even in our settlements of pastors there has been no division. In each case a committee was appointed representing the session, trustees, deacons and the congregation. That committee was instructed to report a name with recommendation when they could do it unanimously. There were no divisions in the committee. In each case at the congregational meeting the report was received in absolute silence. There was nothing to indicate the feeling of the meeting and the committee were anxious for the result. Remarks were called for. Not a word was offered in reply; the vote at first ballot was in each case unanimous. Did not the Lord direct?

One interesting incident once occurred in the church which I will mention without names. There was a good deal of religious interest in the congregation and we were having a week of special preaching in the chapel in the evening. A minister from a neighboring town—a widower—was to preach and was entertained at a certain house where there was in the family a returned missionary, a widow. The widower and the widow walked to church together and were late. The minister came in first and the lady a minute or two later, and she had to take a front seat directly before the pulpit. A minister sat in one of the chairs by the pulpit so that he could look in the lady's face. The sermon was very solemn. After the service the minister said to the preacher, "Your sermon visibly moved one of your audience—she was much affected and should be spoken to." The preacher replied, "She is a returned missionary—a widow. She and I walked to church together and on the way became engaged, Lingering on the way, we came in late, and she was naturally embarrassed." "Well," replied the minister, "I will record in my note book that a newly engaged missionary appears like a convicted sinner."

Address of John L. Meeker.



CTOBER 2, 1862, J. J. Dickerson, C. G. Rockwood, and S. A. Farrand were elected ruling elders; at the same election J. R. Weeks and J. L. Meeker were elected deacons. A few days after, Mr. Dickerson passed over to me his books, the accounts of the benevolent funds of the church. These books run back to January 5, 1855, when E. M. Noyes and M. L. Goodman were elected the first deacons of the church, both of whom appear to be the treasurers at the same time until 1862. So we have no accounts of benevolent funds for the first five years.

The best that can be done is to average the first five years by the next eight years. If the first five years were like the next three, we have to deduct \$4,000, taken in the church and paid to

L. Spencer Goble, Treasurer of the Board of Trustees. So the items I have collected are for benevolent purposes, leaving out the \$4,000 that ought to appear on the books of the Treasurer of the Board of Trustees.

REPORT OF BENEVOLENT FUNDS OF HIGH STREET PRESBYTERIAN
CHURCH FROM NOV. 12TH, 1849, TO NOV. 12TH, 1899.

Deacons' Fund.....	\$9,295 00
All other objects.....	73,271 00
Total.....	\$82,566 00

DEACONS' FUND.

Average first ten years.....	\$102 00 per year
Average last ten years.....	236 00 "
Average, fifty years.....	186 00 "

ALL, INCLUDING DEACONS' FUND.

Average, ten years, '55-'64.....	\$653 00 "
Average, last ten years.....	2,582 00 "
Average, fifty years.....	1,651 00 "

I would like to say a few words about some items in the books. In 1857 there are a number of entries stating they were paid in coin; also a number of entries stating the loss on Spanish coin, amounting to about \$5 within a month.

In 1881 we took up \$85 for sufferers by fires in Michigan. In 1875 we took up \$152 for Kansas sufferers; the book does not state what ailed them.

In 1871 we took up \$808 for sufferers by Chicago fire. But the collection that awakened in my mind the most vivid recollection was a collection of \$19 taken up April 30, 1863. It was one of the darkest hours in this nation's history. Two months before the battle of Gettysburg, when General Lee was beginning to move his army into the Northern States, President Lincoln asked the people to hold a day of fasting and prayer. In two months came that battle, the Waterloo of the Civil War, probably the greatest battle the world has ever known, when it is said that one division of the Confederate army lost 2,700 men in twenty-five minutes—more than 100 men a minute. But the victory was ours, and we shall never know in this world how much the fasting and the prayers that went up from anxious, aching hearts that day had to do with the freedom, unity and glory of the grandest nation the sun ever shone on.

Now, the soul and inspiration of a religious gathering is the lunch. The ancient temple had its holy of holies, the modern temple has its kitchen.

When Queen Esther knew the fate of her nation hung in her hands she called for fasting and prayer; when Nehemiah saw the great work before him of rebuilding Jerusalem he engaged in fasting and prayer.

When our Saviour spoke to the disciples about some great work like the moving of mountains he said: "This kind goeth not forth but by fasting and prayer," and when the disciples met him coming down from the mountain and asked why could we not cast out the devil he used the same words.

I have spoken of this more fully because I fear we are drifting away from some important things. If there is anything

taught in the history of the church it is this fact, if God's people will have God's blessing they must adopt God's ways.

Now, if you will allow me, I will read this paper handed to me by Charles E. Weeks: "New York, Dec., 1850, received from Jas. B. Pinneo, Treasurer of the High Street Pres. Church, at Newark, N. J., One Hundred and Ninety One Dollars and Sixty Three Cents for the cause of Foreign Missions as the contribution of said church for 1850." Now, this proves two things, first, that

Mr. Pinneo was treasurer, and that we did our share of benevolent work outside church expenses.

In asking L. Spencer Goble, who was one of the treasurers of the Board of Trustees, what he could remember about those early days he said: "About all I can recollect is that at the end of each year, we, the Board of Trustees, used to meet at Governor Pennington's. I used to give a statement of my accounts, and, of course, we were always in debt; then the Governor would say: 'Well, now, boys, we cannot leave the church in debt.' So we would divide it up; the Governor would take two shares, the rest of us one apiece, and clean the thing up."

So you see in that early day they established a precedent that has been largely followed by the board ever since.

Now, just a word or two about the volunteer choir. One Thanksgiving day, many years ago, Mr. and Mrs. Twitchell and Mrs. Poor were there and Mr. Theodore Smith was at the organ. At the close Mr. James B. Pinneo, who was a good judge of music, beside being passionately fond of it, said "it was worth traveling a hundred miles to hear that music."

Address by William Rankin.



WAS not one of the fathers and founders of the High Street Church, though familiar with its early history. As a member of the Third Presbyterian Church I took an interest in its financial struggles and in 1855 drew up and headed an appeal to my fellow members of that congregation for a subscription in its aid. This paper, with its list of donors, I here present and ask Mr. Coe to read. * * *

My father built a parsonage for the first pastor of the church, consulting him as to its plan, and when Dr. Poor resigned his

charge and removed from the city, it commanded a rent double what had previously been paid.

Mr. James B. Pinneo doubtless contributed a larger proportion of his limited means to the erection of the church and for sustaining its services during Dr. Poor's pastorate than any other individual member, and without his self sacrificing spirit our beautiful house of worship could never have been built.

My connection with this church began in 1877, and for most of the time since I have been a member of the Board of Trustees, and the financial condition of the church in these later years has been increasingly prosperous.

My two published addresses, one at the laying the corner stone of the new Sunday school building and the other at its dedication, with their historical references, are among the archives of the church.

Address by Dr. Dennis.



THOUGHT as perhaps no one else would make any mention of the volunteer choir, I would say a few words in regard to that very important part of the services. But before taking up the choir I want to say a word of the impression which High Street Church made upon me, coming a stranger to the city in 1860, forty years ago.

The church seemed to me to have the thought of giving a spiritual home to new comers, and it gave me a home, with all that that word implies, of love and watchful care, of tender regard for the feelings of loyalty to the individual member, so that coming in as a stranger I was received as one of them.

The contrast was most marked in the case of some other churches in the city; for a friend, an intimate friend of mine, came into the city as a teacher about a year later, and he told me that he went in and out for three or four months and absolutely knew no one. I came a stranger and was received at once and was made a fellow member, made to feel one from the outset.

Then I have to thank the High Street Church for carrying out one of the duties of the home, that of the education of the head and of the heart. I am more thankful than for any single thing that the church educated me in the work of giving. That has been the keynote, I think, of much that High Street Church has done for its membership. They have adopted the thought of Paul: "It is more blessed to give than to receive." And so they have educated the membership of this church to give money, as you have just heard. This not wealthy church has been giving liberally—\$80,000 to \$90,000 given to other objects; missions, I suppose, over \$300,000.

Then it has educated the membership not only in giving money but giving personal service; in helpfulness towards its fellow members, in giving spiritual truth, as you see, all those of you who know anything of the prayer meeting. It has been a mine of rich spiritual truth which has poured out each week of its treasures into the hearts of its people.

It demands of the members that they shall give not only time, money spiritual truth, but everything which makes the church strong.

And that very giving has exerted a powerful influence upon the pastors. What pastor could stand before a giving church and not give in return? And so our pastors have been giving men.

In addition, our church ministers to one thing which I, as a physician, could not but notice. I once read a book by Horace Bushnell on "Christian Nurture." He says it is a grand truth that the Christian is bound to be the healthiest man in the world because he above all others obeys the laws of God.

The testimony of this church has been, and you will see it as you look over the heads here, that longevity is the law. We have our Rockwood, and Rankin and Grover, all men of ripe years and bald heads. And so in later years, our Meeker and Farrand, who, if they had not drank of the fountain of perpetual youth, would be old men. And look at Mr. James Coe and Mr. Richard Jenkinson, they too are striving to walk in the footsteps of these their predecessors. Elders Holzhauer and Dodd have not been long enough in the church or they would be bald too. We might draw therefrom the conclusion that this church is a more powerful auxiliary of longevity than any life insurance company in the country.

It is safe to keep in touch with this church—you are surer of long life. I don't dare to touch on the feminine side, except in case of my wife. You can all see how much older she is than I am, which is because she has been a member here longer than I have.

The Volunteer Choir has been a living exponent of the spirit of giving. Composed of Mrs. Poor, Miss Pennington, Miss Knight, Geo. Baldwin and his brother; J. R. Weeks, Pudney, Nora Taylor, Mr. and Mrs. Twitchell, Juliet Bradshaw, Addie Pierson, Misses Grover, Mrs. Stead, Henry Northrup. Mr. Smith was organist. Mrs. Poor was one of the members of the choir for twenty years except when she was training members of another choir at home. I came to Newark in 1860 and joined the choir in 1860, and until 1863 I was also a member. The later choir was composed from 1860 to 1865, and Mr. Smith was organist and Mr. Weeks leader. That choir was in operation from 1860 to 1865. Later on, from 1865 to 1868, Mrs. Twitchell led for three years. Only those who have been in a choir know the self-sacrificing labor which is required by giving time and thought and attending rehearsals through storm and sunshine, cold and heat, to maintain this part of the services. They were faithful and the church owes them a debt of gratitude.

Address by Charles E. Weeks



VOLUME might be written on this subject, but I shall confine myself to a very brief summary of the receipts and disbursements during that period.

The church has had fifteen different treasurers, viz., James B. Piuneo, L. Spencer Goble, George B. Sears, Charles G. Rockwood, John B. Pudney, Theodore H. Smith, Samuel L. Buck, Isaac Pomeroy, Jonathan Fairchild, William Passmore, Edward Kanouse, Ernest E. Coe, Adelbert B. Twitchell, Charles E. Weeks and J. Frank Kitchell, and the amount received by them, exclusive of borrowed money and contributions for benevolence, has reached the grand total of \$350,632.76.

The statement has frequently been made, although entirely unwarranted, that a considerable part of the money raised from

1850 to 1852 for building purposes was contributed by other churches. It is true that about \$7,000 was received in contributions from and for sale of pews to individual members of other churches, but not a single dollar was contributed for that purpose by any church organization.

On May 1, 1850, a plot of ground, having a frontage of 137 feet on High and Shipman streets and a depth of 197 feet on Court street, was purchased for \$5,485.00. The northerly 46x197 feet of the land was afterward sold for \$1,481.20, leaving \$4,003.80 as the net cost of the present church lot. The cost of constructing and furnishing the building was \$39,258.21, making a total of \$43,262.01. This amount, as shown by the statement rendered by Mr. James B. Pinneo, treasurer, and other official records, was made up as follows:

Sale of Mercer street chapel to the German Evangelical	
Presbyterian Church.....	\$1,450.00
Mortgages on the church property	10,000.00
Contribution of James B. Pinneo.....	12,246.81
2 contributions from \$1,000 to less than \$1,500.....	2,752.95
2 " " 750 " " 1,000.....	1,617.00
7 " " 500 " " 750.....	3,914.00
16 " " 250 " " 500.....	5,150.52
35 " " 100 " " 250.....	5,038.58
24 " " 5 " " 100.....	766.75
Ladies' Sewing Society, church collections and interest.....	325.40
Total.....	\$43,262.01

On April 1, 1872, a plot of ground 50x200 feet on the westerly side of High street was purchased of Jacob D. Vermilye for the purpose of building a parsonage. While the consideration named in the deed is \$16,250, Mr. Vermilye donated \$10,000 of the amount, making the actual cost of the lot \$6,250. The construction of the building cost \$14,413.54, making a total of \$20,663.54. The work of raising funds for this purpose, which was commenced by the Ladies' Parsonage Association in 1871 and finished in 1893, resulted in their collecting the sum of \$21,031.65.

In the year 1890 the long talked-of project of erecting a new chapel or Sunday-school building took definite shape through the donation by Mrs. Phebe A. Goble of money and securities to be used exclusively for that purpose. The members of the church responded liberally to the appeal for contributions, but as quite a number desired to pay in ten semi-annual installments, a mortgage for \$12,000 was executed to cover the deferred payments and any deficiency in the amount required to complete the work. The corner-stone was laid by Mr. William Rankin on October 29, 1890, and the building was dedicated September 28, 1891. The amount required to pay for the construction and furnishing was made up as follows:

Contributed by Mrs Phebe A. Goble.....	\$11,737 22
" " Other members.....	14,524 50
" " Sunday-school.....	1,875 96
" " Ladies' Union.....	700 00
" " Whatsoever Society.....	160 00
Proceeds of opening fair	1,076 15
Mortgage on church.....	\$12,000 00
Less amount paid from contributions.....	5,100 00
Total cost.....	\$36,973 83

The actual cost of the church property, exclusive of ordinary repairs has been as follows:

Church lot.....	\$4,003 80
Construction of church building.....	39,258 21
	\$43,262 01
Parsonage lot.....	\$6,250 00
Construction of parsonage building.....	14,413 54
	20,663 54
Construction of Sunday-school building.....	36,973 83
Assessment on church lot for street improvement....	2,620 00
Assessment on parsonage lot for street improvement.	331 17
New organ for church, built in 1899.....	4,505 40
Total.....	\$108,355 95

The receipts and disbursements during each pastorate, adding to the terms of Dr. Poor and Dr. McIlvaine the four months in which the pulpit was vacant, have been as follows :

PASTORATE.	Receipts.	DISBURSEMENTS .			
		Property.	Repairs	Ordinary Expenses.	Total.
Dr. Poor, 20½ yrs.	\$102,560 98	\$43,444.41	\$10,640.14	\$53,476.43	\$107,560.98
Dr. McIlvaine, 18½ yrs.....	136,299.06	21,620.64	11,702.45	102,725.97	136,049.06
Dr. Lampman, 11 yrs.....	111,772.72	43,280.90	4,379.87	66,261.95	113,022.72
Total, 50 yrs.....	\$350,632.76	\$108,345.95	\$26,722.46	\$222,464.35	\$357,532.76

Disbursements \$6,900 in excess of receipts.

Address of H. F. Osborne.

HE Sunday-school, from which small beginning grew the High Street Presbyterian Church, began in this way: Mrs. James L. Dickerson and Miss Nancy Hunter gathered together a company of neglected children for religious instruction. They assembled for a time in the carpenter shop of Wm. S. Ketcham until a neat, convenient chapel was built on Mercer street, and there regular Sunday-school and preaching services were established. Rev. Enos A. Osborne took a deep interest in the enterprise from its inception and preached regularly to the people living in the vicinity.

Rev. Daniel W. Poor, son of the venerable missionary, came to Newark in 1849, and was invited by Mr. Osborne to occupy the pulpit one evening, and preached so acceptably that it was decided to give him a call. Dr. Poor was greatly beloved by his people. He inherited from his father—who was in Ceylon—the missionary spirit and his sympathies were soon enlisted for the neglected children living west of High street. A mission school was opened in a chapel on Baldwin street, built by Mr. Aaron Coe for the use of the church, and there for many years a very flourishing mission was sustained, one of the largest at that time in the State. Many men and women who have been prominent in the various walks of life—the pulpit, law, Y. M. C. A. and mercantile—received their early religious training in the mission of the High Street Presbyterian Church. Mr. George B. Sears was the first superintendent, and was succeeded by H. F. Osborne.

Address by Senator Ketcham.



Y MEMORY does not cover the meeting for organization, yet I can recall things that transpired soon after.

It was once my privilege to attend this church and my earliest impressions were gathered here.

This church and the Roseville church have been almost contemporaneous and both show a similar history. Each was started in a house; each went to a carpenter shop; each then succeeded to a wooden chapel and each to-day occupies a spacious edifice with hundreds of worshippers. Each had for its zealous missionary that sainted man, Rev. Enos A. Osborne.

My first thoughts of this church cluster about the Sunday School in my father's carpenter shop, rear of No. 22 Mercer street, long since consumed by fire. Every Saturday the shavings were swept out, the benches set aside and floor planks placed upon nail kegs as seats. Here we sat and listened to the earnest words of our superintendent, Mr. James B. Pinneo, and studied from the New Testament with no accessories save occasionally a child's paper. Each Fourth of July the school received a gift of peanuts and oranges, which made it popular with the children.

Not long after my father built the chapel, Nos. 28 and 30 Mercer street, now enlarged and owned by the Baptists. Here Rev. Mr. Osborne preached, and then came Dr. Poor. The Sunday School soon filled the pews. Mr. Stephen H. Condict was my teacher and Mr. Samuel Pinneo was a member of the class. Gov. Wm. Pennington and his family were regular attendants at the preaching services. He had an imposing appearance, yet withal a kindly face, and his smile as he put his big hand on the heads of the boys was a benediction which has followed us through life.

Dr. Dennis has spoken of the volunteer choir. There was another choir that antedated his; it occupied the northeast corner of the old chapel. Governor Pennington's family was its main support. Miss Etta Pennington played the small pipe organ. I can claim a remote connection with this choir for as a small boy it sometimes fell to my lot to blow the organ.

The chapel soon filled with teachers and scholars. Mrs. James L. Dickerson and Miss Hunter did pioneer work in searching for children. Both ladies would go about the neighborhood intercepting any who wandered on the streets, visiting from house to house and thus bringing many to the school. Often they would enter in the midst of the exercises, when Mr. Pinneo would distribute the lot among the classes. Sometimes these ladies would occupy a vacant corner and talk to the new recruits.

I remember how proud we were of our new minister. Dr. Poor could teach a class in Latin or preach a sermon in German, which he sometimes did for Dr. Guenther. The spiritual idea had hardly entered our thoughts, yet who shall say that the impressions then gained were not the product of a higher power and did not become the impetus of many lives?

Then came the big stone church. Like the temple of old it was filled at its dedication. The senior Dr. Poor took part in the services, and such scholars of the Newark Wesleyan Institute as desired could attend. That school was Wesleyan in name, but really it might have been called one of Calvin's institutes. From

the first it was largely attended by Presbyterian students, and its chief trustee was a member of the old First Presbyterian Church.

It was at this High street Sunday-school that a faithful teacher urged my attention upon eternal things. The impressions of that day and the missionary addresses of the elder, Dr. Poor, devoted largely to children, will abide as long as memory endures.

To look backward is pleasant; to look forward is better. The past in part we know, but what of the next fifty years? Who will come, who will go, and to whom will the arm of the Lord be revealed? Let us pray that here, in this same pulpit, as in the past so in future years, the messenger of the Lord, like the angel in the vision, will hold aloft the everlasting gospel, and that those who celebrate the hundredth anniversary may behold results such as we now cannot even dream of.



WILLIAM RANKIN, LL. D.

Social Meeting.



WN FRIDAY EVENING, November 16, at 8 o'clock, in the Church Parlors was held our Social Reunion. The parlors were crowded. Those who had been identified with the Church came as to a loved mother to offer again a tribute of their affection, and some of them had come from long distances, both from the West and the East. It was interesting to listen to the groups as they tried to bridge over the time that had separated them. Men grew young again in recalling the years. The meeting was not only a pleasure to those assembled, but it was a source of strength. For running all through it was a kindling spiritual impulse. As men and women recalled labors and sacrifices for Christ and noted now the results—they offered new thanks to God and had new courage for the work yet to be done.

List of Officers Since Organization.



Pastors.

REV. D. W. POOR, D. D.

Installed, Nov. 7, 1849.

Resigned, July 12, 1859.

REV. J. H. MCILVAINE, D. D.

Installed, July 7, 1870.

Resigned, June 30, 1887.

REV. LEWIS LAMPMAN, D. D.

Installed, Nov. 22, 1888.



Elders.

	INSTALLED.	RESIGNED.
JAMES B. PINNEO,	Sept. 16, 1849.	
JNO. R. DAIVISON,	Sept. 16, 1849.	May 14, 1852
SAMUEL BALDWIN,	May 14, 1852.	
GEORGE B. SEARS,	May 14, 1852.	
CHAS. B. NORTHROP,	July 15, 1858.	
WILLIAM PENNINGTON,	July 15, 1858.	
JAMES J. DICKERSON,	Oct. 2, 1862.	
SAMUEL A. FARRAND,	Oct. 2, 1862.	
CHAS. G. ROCKWOOD,	Oct. 2, 1862.	
LABAN DENNIS,	Oct. 10, 1871.	
JNO. L. MEEKER,	Oct. 10, 1871.	
WM. RANKIN,	Jan. 17, 1875.	
JNO. W. TAYLOR,	Jan. 17, 1875.	
SAMUEL L. PINNEO,	Jan. 17, 1875.	
A. B. TWICHELL,	Nov. 26, 1882.	
JAS. A. COE,	Mar. 18, 1894.	
WM. B. DOD,	Mar. 18, 1894.	
CHAS. HOLZHauer,	Mar. 18, 1894.	
H. F. OSBORNE,	Mar. 18, 1894.	



Deacons.

	INSTALLED.	RESIGNED.
ELFAMEO L. NOVES,	Jan. 5, 1855.	May, 1858
MYRON S. GOODMAN,	Jan. 5, 1855.	April, 1858
JAMES J. DICKERSON,	July 3, 1858.	
JOHN B. PUDNEY,	July 3, 1858.	June 16, 1864
DENNIS SULLIVAN,	July 3, 1858.	
JNO. R. WEEKS,	Oct. 2, 1862.	
JNO. L. MEEKER,	Oct. 2, 1862.	
JOHN W. TAYLOR,	Dec. 1, 1864.	
HENRY F. OSBORNE,	Dec. 1, 1864.	
JAMES YEREANCE,	Oct. 10, 1871.	
JNO. F. HUNTSMAN,	Oct. 10, 1871.	
ADELBERT B. TWICHELL,	Oct. 10, 1871.	
JAMES A. COE,	Jan. 17, 1875.	
WM. N. BARRINGER,	Jan. 17, 1875.	
ELI DENNIS,	Jan. 17, 1875.	
WM. H. WINANS,	Jan. 17, 1875.	
THOS. J. STEAD,	Jan. 17, 1875.	
JNO. R. WEEKS,	Mar. 18, 1894.	
CHAS. D. WILLIAMS,	Mar. 18, 1894.	
CHAS. H. WHARTON,	Mar. 18, 1894.	

Trustees.



WM. PENNINGTON, First President.

Aaron Coe,
W. S. Ketcham,
Robt. McKenzie,
C. T. Pierson,
Charles Taylor,
J. R. Weeks,
James J. Dickerson,
Aaron Ward, Jr.
L. Spencer Goble,
E. M. Noyes,
Peter W. Martin,
Jos. H. Henry,
Jonathan Fairchild,
E. R. Ogden,
S. L. Buck,
J. B. Pudney,
G. S. Schenck,
Isaac Pomeroy,
Chas. G. Rockwood,
Abraham Van Arsdale,
Jno. L. Meeker,
Theo. H. Smith,
W. D. Simonton,
S. A. Farrand,
F. W. Ricord,
J. E. Goll,
Wm. Passmore,
Robert Dodd,
Stephen A. Dickerson,
John W. Taylor,
E. H. Hyde,
Lyman Tichenor,
Henry D. Northrop,

A. B. Twitchell,
Dr. Laban Dennis,
E. R. Pennington,
James Yeareance,
C. H. Harrison,
Geo. B. Jenkinson,
Jno. F. Huntsman,
James A. Coe,
Edward Kanouse,
Horatio B. Joy,
E. E. Coe,
Wm. N. Barringer,
Wm. Rankin,
Jos. G. Crowell,
Chas. E. Weeks,
Wm. H. Everett,
J. D. Harrison,
James W. Grover,
Richard C. Jenkinson,
H. B. Taylor,
E. C. Holmes,
Edward W. Dunning,
Wm. S. DeMott,
Geo. B. Jenkinson, Jr.,
Frank M. Parker,
Adam C. Krick,
Amzi Taylor,
Samuel L. Pinneo,
Joseph F. Kitchell,
Eugene Ward,
Charles D. Williams,
Andrew Wilson,
S. Roswell Ward,

Chester R. Hoag.

Present Organization.

JANUARY, 1901.



Pastor.

REV. LEWIS LAMPMAN, D. D.



Elders.

CHARLES G. ROCKWOOD,	WILLIAM RANKIN, LL. D.
SAMUEL A. FARRAND,	JOHN L. MEEKER,
JAMES A. COE	WILLIAM B. DOD,
CHARLES HOLZHAUER,	HENRY F. OSBORNE,
SAMUEL L. PINNEO, Clerk.	



Deacons.

JOHN R. WEEKS, President.
JOHN L. MEEKER, Treasurer.
CHARLES A. WHARTON, Secretary.
THOMAS J. STEAD,
CHARLES D. WILLIAMS.



Trustees.

JAMES A. COE,	SAMUEL A. FARRAND,
CHESTER R. HOAG,	RICHARD C. JENKINSON,
JOSEPH F. KITCHELL, Treas.,	WM. RANKIN, President,
EUGENE WARD,	CHARLES E. WEEKS,
ANDREW WILSON, Sec.	



Sunday-School.

JNO. R. WEEKS, Superintendent.
JNO. L. MEEKER, Ass't Superintendent.
WM. H. MACDONALD, Sec. and Treas.
EVERETT SCHAUFELE, Assistant Sec.
CHAS. A. KNAPP, Librarian.
MRS. WM. B. DOD, Junior Dept. Teacher.
MISS C. AMELIA COE, Primary Dept. Teacher.



